

# THE CANDID EXAMINER.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH ; PROVE YOUR OWN SELVES."—Paul.

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NO. 12.

## THE SECOND DEATH.

We have been requested by several of our readers, to remark on the second death recorded in Revelations. The phrase, second death, occurs only in Revelations, and there but four times ; yet the same subject is treated on, tho' in different language, through almost all the New Testament. The singular and highly figurative language used in the Apocalypse, renders many of its subjects obscure ; the second death is one of them, and for this reason, we shall first have recourse to other parts of the New Testament in obtaining an understanding of our subject. The second death must be second to a first death, to which it bears some resemblance, as it would be absurd to call one death second to another between which there is no resemblance or analogy. As we have no authority to believe that there is a first and second death of the body, or a second death resembling or analagous to the death of the body, natural death is out of the question in our present enquiry. The first death noticed in scripture, to which there can be a second, resembling it, is that spiritual or moral death in which sin has involved our race—"To be carnally minded is death." To this first death Paul alluded in Eph. 2 : 1-5. "And you *hath he quickened*, who were dead in trespasses and sins."—"But God who is rich in mercy, &c. even when we were dead in sins, *hath quickened us together with Christ*." This death in *trespasses and sins*, must be the first death, as scripture gives us no account of any death previous to this, and from this death Paul informs his brethren they were quickened. This death and deliverance from it are set forth in the following scriptures, John 5. 24. "He that *heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life*." Again, "We know we have passed from death unto life, because we love the brethren." This death in sins spoken of in the above scriptures from which some were quickened and had passed unto life, is evidently the first death ; for those who were embraced in these scriptures certainly did not die a temporal death or any other previous to their being dead in sins.

Now, what is the second death ? It must be

a death analagous to the first death in trespasses and sins, or it cannot be second to it. The second death must mean a falling away from that spiritual life and first love which were in exercise after being renewed and quickened from death in trespasses and sins. This death would bear an analogy to the first, and might with propriety be called second to it. This falling away and dead a *second time in sins*, are clearly expressed in Heb. 6. 4, 5, 6. "For it is impossible for those who were *once enlightened* and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance." Those who were liable to *fall away*, were such who had been *once enlightened—were made partakers of the Holy Ghost—had tasted the good word of God, and the powers of the world to come*. They had been quickened from a first death in trespasses and sins, and falling away was a second death. An apostacy or falling away is predicted in different parts of the New Testament. Peter says "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are entangled, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit, the sow that washed, to her wallowing in the mire," 2d Peter 2. 20, 21, 22. These persons had certainly "escaped the pollutions of the world," or they could not have been "again entangled therein,"—they had "known the way of righteousness" and had walked therein, or they could not have turned from it. "The latter end is worse with them than the beginning." What was the "beginning" with them ? *dead in trespasses and sins*, from which they had been quickened. What is the "latter end with them ?" dead the second time. Why is the latter end with them worse than the beginning ? because it had been better had they not known the masters will, than after they had known it, to have violated it—they had sinned against greater light, and greater is

their condemnation. They had become dead a second time, and were involved in the consequences of the second death.

These remarks may prepare the mind to enter upon the subject of the second death as it is laid down in the Apocalypse; and we would subjoin to what we have said the following illustration.

"The first place where the phrase *second death* occurs is Rev. ii. 11. and from the connection in which it is found, which serves to make its meaning plain, it is evident it cannot denote a state of endless torture. See vs. 8, 9, 10, 11. "And unto the angel of the church of Smyrna write; These things saith the first and the last, which was dead and is alive; I know thy works, and tribulation and poverty. (but thou art rich) and I know the blasphemy of them which say they are jews, and are not, but are of the synagogues of Satan. Fear none of these things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the spirit saith unto the churches; He that overcometh shall not be hurt of the second death." Here we remark

1. This was an address and exhortation to the Church of Smyrna delineating their trials, &c. and cautioning them against being overcome by, and yielding to the temptations which surrounded them.

2. There was a promise made that whoever overcame or surmounted the difficulties with which they were encompassed, should not be hurt of the second death.

3. It is implied that those who did not overcome, but contrariwise yielded to temptation should be hurt of the second death; i. e. should fall into the condemnation of apostacy and suffer its direful consequences.

In chap. iii. first five verses, the epistle to the church of Sardis,

1. Speaks of those who *had a name to live but were dead*, which evidently means the second death; as they had been once renewed, made spiritually alive, and had lost their first love, they had become a second time dead in trespasses and sins.

2. Exhorts the church to maintain its ground, to "be watchful and strengthen the things that remain that are ready to die," saying [v. 4.] thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy."

3. Admonishes them to watch, lest they be

come upon as by a thief in the night, when they know it not; and on the other hand encourages them to hope that he should overcome, should be clothed in white raiment, and should not have his name blotted out of the book of life, but should be confessed before the Father and before his angels! which naturally implies that he who did not overcome, but yielded to his trials, and apostatized from the faith, should not be clothed in white raiment nor confessed before the father, but should have his name blotted out of the book of life; as is indicated should be the condition of some; Rev. xx. 15, and xxii. 19, which characters it is plain were to be made sufferers of the *second death*.

The punishment of such apostates is spoken of in Chap. xiv. 9, 12; "And the angel followed, saying with a loud voice, if any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Note 1, in this quotation, by the contrast here made between those "who worshipped the beast and his image," and those who maintained the "patience of the saints, and kept the commandments of God, and the faith of Jesus," we learn that those "who worshipped the beast and his image," had not "kept the commandments of God and the faith of Jesus; hence they were apostates from the faith and subject to the second death.

2. In the account of the punishment of those who worship the beast and his image, we learn that they suffered this punishment in this world or in this state of existence, from the expressions *worship the beast, and have no rest*, (the verbs being in the present tense) as well as from the expression *day and night*, which belong only to this world and not to eternity, there being "no night there." See also as collateral evidence of the punishment being upon the earth, or while men are in the body, Chap. xix. vs. 20, 21, where we read of the "beast and the false prophet" being "cast alive into the lake burning with fire and brimstone. And the remnant were slain with the sword of him that sat upon the horse—and all the fowls were filled



with their *flesh*." The language throughout in relation to this subject is highly figurative or metaphorical.

We shall come now to consider the second death and the punishment of it in somewhat a different point of view from the foregoing, though doubtless it is of the same or similar nature with it. The Revelator in Chs. xv. xxi. seems to carry it beyond this state of existence, in relation to those whom the judgments of God in this world had not caused to repent that they might give glory to him. The language used to describe their punishment, though it speaks of "fire and brimstone," is not to be taken literally, but seems to be intended to convey an idea of the intensity of their torment, in the hardness, impenitency, and darkness of their hearts, together with the reproaches of a guilty conscience. It seems to be spoken of in connexion of the resurrection. There is a *first resurrection* spoken of in distinction from the subsequent or *second resurrection*. See xx. 5, 6; "Blessed and holy is he that hath part in the first resurrection; on such the *second death* hath no power." We may better understand what is here meant by the *second death*, by considering the four last verses in the chapter. "And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire.—This is the *second death*. And whosoever was not found written in the book of life, was cast into the lake of fire." There is a recapitulation of the same subject in the 8th verse of the following chapter, which, with the texts already noticed, constitutes all the places where the phrase *second death* occurs. On the text now transcribed, we remark,

1. There seems to be an account given of the congregation, at the second resurrection, of all, both small and great, for judgment, who had not had part in the first resurrection.

2. Death and hell, or their attendant circumstances, sin and darkness, are represented as being cast into the lake of fire to be destroyed.

3. There are some whose names are not found written in the book of life having apostatised from the faith and had their names blotted out; these are to be cast into the lake of fire to be punished or to suffer loss, yet eventually to "be saved yet so as by fire." See 1 Cor. iii. 15.

There are some other texts of scripture that appear to have a bearing on this subject, particularly Heb. vi. 4, 8 and 10; 26, 29, which texts the reader is requested to turn to, in his Testament, and read. From these passages we learn the impossibility of such apostates being renewed again to repentance (i. e. in this life, and by the means that had been once efficacious in their conversion) that there remained a "certain fearful looking for of judgment and fiery indignation," and that the punishment of such who had "counted the blood wherewith they" were once "sanctified, an unholy thing," would be "much sorer" than that of those who had merely "despised Moses' law, and died without mercy under two or three witnesses."

But though the punishment of the second be severe and dreadful we are not authorized to believe it will be endless, nor that those unhappy victims will be forever debarred from the favor of God and the enjoyment of life. For we are informed of a time when death shall be swallowed up in victory (Isa. xxv. 3,) when *death*, the *last enemy*, shall be destroyed; (1 Cor. xv. 26,) and certainly the second death is later than the first, and this is the enemy to be destroyed. We are informed, immediately after the account of the second death and its punishment, that "God shall wipe away all tears from their eyes; (even of those unhappy subjects of the second death) and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Is it not then egregiously wrong to contend for the endless continuance of the second death when we have the word of God to prove its total destruction or annihilation? We read Lam. iii. 31, that "the Lord will not cast off forever." God says, Isa. lvii. 16, 17, 18, "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on forwardly in the way of his heart: his ways, and will heal him also, and restore comforts to mourners." We read Rev. viii. 13, "the wrath of God." Is it not to contradict these passages to say the wrath of God will forever smoke as eternally remain *insati* anger of the Lord end but "his mercy end" Though it is said death should have

the book of life, yet they will again be written there when "the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 21,) shall be brought about. "They shall obtain mercy that had not obtained mercy; and it shall come to pass in the place where it was said, 'ye are not my people,' there shall they be called, the children of the living God." Probably nearly the same thing is meant by, "blotting out their names from the book of life," as is meant in the 11th chapter of Rom. by unbelieving and apostate Israel being "broken off" from the true olive as unprofitable branches. And as apostate Israel was not always to abide in unbelief, but be grafted in again, as all Israel, together with the fullness of the gentiles was evidently to be saved, (Rom. xi. 25, 26,) even so those whose names were once blotted from the book of life, shall again be registered in the life-book of the Lamb: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall sing the song of Moses and the Lamb, "saying, blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever."—Amen.

### CANDID EXAMINER.

"WHAT IS TRUTH."

MONTROSE, NOVEMBER 20.

*Out of thy own mouth will I condemn thee.*

"If I believed in universal salvation, I would steal, cheat, rob, murder, and indulge in all manner of sins." This is the grand argument which is daily reiterated against universalism. It has great vehemence by a Rev.

thousand miles from this administration. Now we should have its whole line of the restitution, also, have its whole who urge it, of the ts. They virtually the inclinations of murder, &c. and

all that restrains them from indulging their evil propensities, is the fear of an endless hell.—Thus, out of their own mouths they are condemned—from their own confession they are convicted of a wicked and murderous disposition! If a man would commit murder were it not for fear of the gallows—if this is all that stays his deadly weapon, is he not a murderer in his own heart? Is he not a murderer in the sight of God? And also if these people, as they tell us, would rob and murder and indulge in all manner of sins if they believed in universal salvation, must they not stand convicted before a heart searching and reign trying God.

Again, is it possible that those who make use of this argument, are acquainted with, and live in the enjoyment of religion, when they ever, they would forsake this enjoyment for the enjoyment of sin and guilt were it not for fear of a future endless hell. Holy men of old who were moved by the Holy Ghost, testified that in keeping the commandments there is great reward—great peace have they that love thy law—and that wisdom's ways are ways of pleasantness, and all her paths are peace. They also testified that the way of the transgressor is hard—that there is no peace to the wicked, and that the wicked are like the troubled sea, when it cannot rest. Now can we suppose that these holy men of old would have been inclined to have departed from the enjoyments of virtue, and the pleasant paths of wisdom, to indulge in the rugged and hard way of transgression, were it not for the fear of an endless hell? Certainly we cannot suppose it. Yet men of these modern days who pretend to be holy, say if they believed in universal salvation they would indulge in all manner of sins; therefore modern holy men are somewhat different from holy men of old.

But what still increases our astonishment at



the wielders of this argument, is to hear them so often condemning depraved sinners for their selfish hearts. They say that sinners are dictated in all their actions by selfish motives.—Then, when they have thoroughly denounced and condemned the sinner for his selfish disposition, they immediately hold out to him as selfish a motive as ever dictated mortals. They warn him to flee iniquity for fear of endless torment—they invite him to become righteous to obtain heaven hereafter. They confess these are the motives of their actions, declaring if they believed in universal salvation they would indulge in *all manner* of sins. Now what can be more selfish and mercenary than to do good for sake of reward, and to abstain from wickedness for fear of punishment.

To conclude, whatever view we take of the above darling argument, we are driven to the irresistible conclusion that they who urge it, are either insincere and hypocritical in advancing this argument, or that they are so entirely destitute of any internal principle of moral virtue that nothing but the fear of hell protects our lives, our families and property from their unhallowed ravages. They say were it not for an endless hell, or if they believed in universal salvation they would indulge in *all manner* of sins; therefore, the fear of hell is all that keeps them within due bounds, and even this appears not to be always efficient.

For the Candid Examiner.

Ezek. 34. 22 23. Therefore will I save my flock, and they shall no more become a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them and he shall be their shepherd. In contemplating on this beautiful prophecy, it may not be improper to notice the duty of a shepherd. A shepherd is one whose whole time and occupation is devoted to his flock; his business is to take care of, and watch his flock, to conduct them into good and fresh pas-

ture; to watch them by night and by day, to guard them from wild and ferocious beasts of prey, and to see that nothing harms them, and scattereth them away; he is one who is faithful to his trust; he is kind and tender hearted, he will take care of that which is diseased, and the weak and tender he will not neglect. It must be evident that the shepherd here spoken of must be Christ the shepherd of our salvation and that the flock are the children of men, because we read in the 31st verse "And ye my flock, the flock of my pasture are men and I am your God, saith the Lord God." And the prophet from the 24 to the 30th verse asserts "And I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness, and sleep in the wood. And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."

The prophet prophesied against the earthly shepherds after this manner, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and cruelty have ye ruled them." But Christ is faithful, of his father, He says, "I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling and not seeth the wolf coming and leaveth the sheep, the wolf catcheth them and scattereth the sheep." Christ is our shepherd, he that which is broken, to strengthen the weak and feeble, to comfort the sick and afflicted, to heal the diseased; he is the good shepherd he will never leave or desert them when danger approacheth, for he careth for his flock and

giveth his life a ransom for them. And in further proof that the children of men or the whole human family are his flock, an appeal will be made to the writings of the Apostle Paul. "What then are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. As it is written there is none righteous no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips: Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood." It is for such that Jesus Christ came to seek and to save. It is for such the shepherd of our salvation gave his life a ransom; and will his work be in vain? Will he begin a good work and not accomplish it? No, for he came to do his father's will.—The prophet says "Thus says the Lord God. Behold I even I will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture and upon the high mountains of Israel shall their fold be, there shall they be in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick." This scripture plainly designates the office of Christ as a shepherd, and he will perform it, for the Lord hath promised and he is surely able to accomplish. The apostle says, "for when we were without strength in due time Christ died for the ungodly. God commendeth his love towards us in that while we were yet sinners Christ died

for us. Therefore by the offence of one, judgment came upon all men, unto condemnation, even so by the righteousness of one, the free gift came upon all men, unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded grace did much more abound. That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." When we contemplate on the exceeding love of Jehovah towards his creatures, how can we help adoring his goodness which is unsearcha-

ble and past finding out. When there was no other arm to save, his loving kindness was stretched out over us, when we were in a perishing situation he had compassion on us; he is ever mindful of his creatures, and bestowing on them blessings without number, and how ungrateful we are to such adorable goodness, how many and black are our crimes and how unwilling we are to serve him with our whole heart; we act as though we were not dependant on him for the innumerable blessings we enjoy, and the privileges we possess; but with a presumptuous confidence on our own strength as though we had power to enforce whatever is pleasing in our eyes.

Jesus Christ is the Shepherd of our salvation, he is lifted up and he will draw all men unto him; he will write his law in their hearts and print them in their inmost parts; he will be unto them a saviour and they shall become his people; he will thoroughly purge them of their sins and iniquities and make their bodies a fit temple for the Holy Ghost to dwell in; he hath power to do it and he will perform it, for all power is given into his hands and he will reign until he subjects all enemies, and the last enemy is death which he will swallow up in victory, and then he will become all in all; then every knee will bow and every tongue confess that in him is there righteousness and strength. How adorable is the doctrine of universal salvation, and with what pleasure can its followers look to the time when tears shall be wiped away from off all faces, when there shall be no more curse, nor sorrow nor pain, when all these things have passed away. Although it be said by some that this doctrine is dangerous and delusive, and dooms thousands to endless misery by drinking in the intoxicating draught and practicing sin and iniquity. It is not the case.—Tell it not in Gath, publish it not in Columbia, proclaim it not to the daughters of America lest the adversary rejoice, lest the wicked one triumph! O degraded and ungrateful wretch! Because thy God hath redeemed thee, should you transgress his holy law! Where is thy gratitude to the supreme for all his goodness! Let no one hereafter bring forward this argument, without examining himself whether he be ungrateful, and let him consider that he is commanded to love his neighbor as himself, and that he is not to judge lest he be judged, for "with what measure ye mete it shall be measured to you again." Let it not be considered that because Christ is the shepherd over the whole human family and that because he will finally lead them into good and wholesome pastures, that he will not punish the transgressor, for "he that knoweth his master's



will, and doeth it not, shall be beaten with many stripes." Let us follow wisdom and pursue the paths of virtue, that the God of love and peace may bless us. MONITOR.

#### MINUTES OF THE CONVENTIONAL ASSOCIATION.

1. A number of Ministers and Delegates of the Universalist faith, having assembled at Eatonbush, Herkimer, (N. Y.) for the purpose of organizing a new Association, and having chosen Br. Underwood Moderator, and Br. George Messinger clerk, voted to form themselves into an Associated body, agreeably to the intent of their meeting; and appointed Brs. Underwood, Lisher, Thompson, Skinner and Brownson, a Committee to draft a Constitution, which being prepared, was adopted unanimously.

2. Brs. Underwood, Lisher and Thompson, being appointed a Committee to receive applications for fellowship or ordination, reported in favor of the request of Br. Messinger; and this report being accepted, Ordination was conferred on our worthy Brother Messinger in a most solemn, orderly, and impressive manner.

3. Six Discourses were delivered before the Association and a numerous and respectable congregation, by Brs. Potter, Skinner, Fisk, Stacy and Thompson: Br. Lisher was appointed standing clerk, and Brs. Underwood, Skinner and Lisher, the Committee of Discipline for the ensuing year.

4. Br. Charles S. Brown having expressed his desire of entering into the sacred ministry, the Association voted, that said Brother be presented with a letter recommending his moral character, and thereby opening his way to improvement, by preparatory exercises for that important office to which he aspires.

5. This Association viewing with feelings of deep regret, the rapid progress of intemperance in our country, wherefore, Resolved, that the members of this Association do pledge themselves to use their best endeavors to check the progress of this growing and national evil.

6. The Association appointed Brs. Underwood, Lisher, Reese, Brownson, and Messinger, Delegates to attend the state Convention to meet at Utica the second Wednesday of May next, and adjourned

to meet in Salisbury, Herkimer, on the 3d Wednesday of June, 1827.

#### CONSTITUTION.

We, the Ministers and Delegates of the Universalist order, who have assembled in session at Eatonbush, Herkimer, (N. Y.) this eleventh day of October 1826, to form an Association in fellowship with the Universalist Convention of this state, agreeably to the recommendation of a Convocation of Universalist ministers held at Clinton, Oneida, the nineteenth of July ult. acknowledging the grace and beneficence of Almighty God in permitting us to choose our form of ecclesiastical, as well as civil government, do hereby ordain and establish the following as our act and CONSTITUTION.

*Article 1.* This ecclesiastical body shall be known and distinguished by the name of the CONVENTIONAL ASSOCIATION, and will consist of all Universalist ministers in good standing who hold and maintain the fellowship of the UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK, together with all Delegates duly appointed by churches acknowledging the jurisdiction of *said Convention*.

*Article 2.* This Association shall convene annually on the third Wednesday of June, each member will be entitled to one vote, and all ordinary matters determined by a majority.

*Article 3.* Every church in fellowship, and under no restriction on account of laxity in discipline, shall have the right of sending *two delegates*, who, on presenting suitable testimonials of their appointment, will be admitted members of council.

*Article 4.* It is required of all churches, who would maintain the fellowship of this *ecclesiastical body*, that they make due and laudable efforts to support the ministry, and the public ordinances and institutions of the Christian Religion; that they strictly observe punctuality in their engagements, and thereby show to their brethren their attachment and steadfastness in the cause of truth and righteousness.

*Article 5.* The business of this association, when assembled, shall be to choose a moderator and clerk, appoint delegates to the convention, examine the state of churches duly represented, and to grant or withdraw fellowship as may be necessary; to appoint committees and hear their re-

ports, and adopt all such measures, from time to time, as may tend to promote general order, instruction, and harmony.

*Article 6.* This association shall appoint, annually, *three* of its ministers a committee of discipline, who shall have the power of hearing complaints, and of *suspending* from fellowship the labors of ministers, when necessary, until the next meeting of the state convention.

*Article 7.* No request of any candidate for the ministry can be granted *otherwise* than in accordance with the *requisitions* of the state convention; and ordination will be granted *only* to such ministers as have been approved laborers, in fellowship, for at least one year; and said ordination must be conferred by the *committee of discipline*, or the annual meetings of the association.

*Article 8.* This association, desirous of maintaining the unity of the faith, and the liberty of religious opinion *inviolable*, do conceive it necessary to the peace, harmony, and good fellowship of this body, that all its members give their cordial and solemn assent to the *unity, immutability, and moral character* of the Deity; the *divine mission* of Jesus; the *divine authority* of the Holy Scriptures as the *supreme rule* of faith and manners; the necessity of faith and repentance to salvation; and the final happiness of all God's intellectual offspring.

*Article 9.* It shall be the duty of every member to give attendance in council to all business coming before the association, and not to withdraw without permission from the moderator.

*Article 10.* This association reserves to itself, under the direction of Divine Wisdom, the right of making any amendments in this constitution, which time and circumstances may require: provided they be in accordance with the *plan of the Convention*: but no alteration or amendment shall be made, unless proposed at a previous annual meeting, and supported by two-thirds of the council.

*Delegates.*—Bela Ward, Fairfield; David Bensley, Fairfield; Silas Thompson, Salisbury; David Upson, Salisbury; Ezra Stetson, Exeter; Samuel Morris, Otsego; Rhodes Fry, Otsego; Joseph Ball,

Litchfield; Philip N. Spencer, Litchfield; Charles S. Brown, Utica.

*Ministers.*—William Underwood, Litchfield; John S. Thompson, Utica; George B. Lisher, Clinton; Dolphus Skinner, Saratoga; Orestus A. Brownson, Ballstown; George Messinger, Hartwith; John B. Wakeman, Herkimer; Theophilus Fisk, late of Boston.

#### A WRONG TRANSLATION.

*And they said one to another, It is manna; for they wist not what it was.*—Exodus xvi. 15.

"This is a most unfortunate translation, because it not only gives *no sense*, but it contradicts itself. The Hebrew *man hu*, literally signifies *What is this?* for, says the text, *they wist not what it was*; and therefore they could not give it a name. Moses immediately answers the question, and says, "This is the bread which the Lord hath given you to eat." From verse 31, we learn that this substance was afterwards called *manna*, probably in commemoration of the question they had asked on its first appearance. Almost all our ancient versions translate the words, *What is this?*—Dr. A. Clark.

*Hume, the Deist.*—David Hume observed, that all the devout persons he ever met with were melancholy. On this Bishop Horne remarked, this might very probably be; for, in the first place, it is most likely that *he saw very few*, his friends and acquaintances being of another sort. And secondly, the sight of him would make a devout man look melancholy at any time.

Patrick Henry left in his will the following testimony in favor of the Christian Religion; "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian Religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all, they would be poor."

Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, and whose departure is lamented, like the recess of the sun from northern climates as a privation of that which enlivens fancy or inspired gaiety.

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